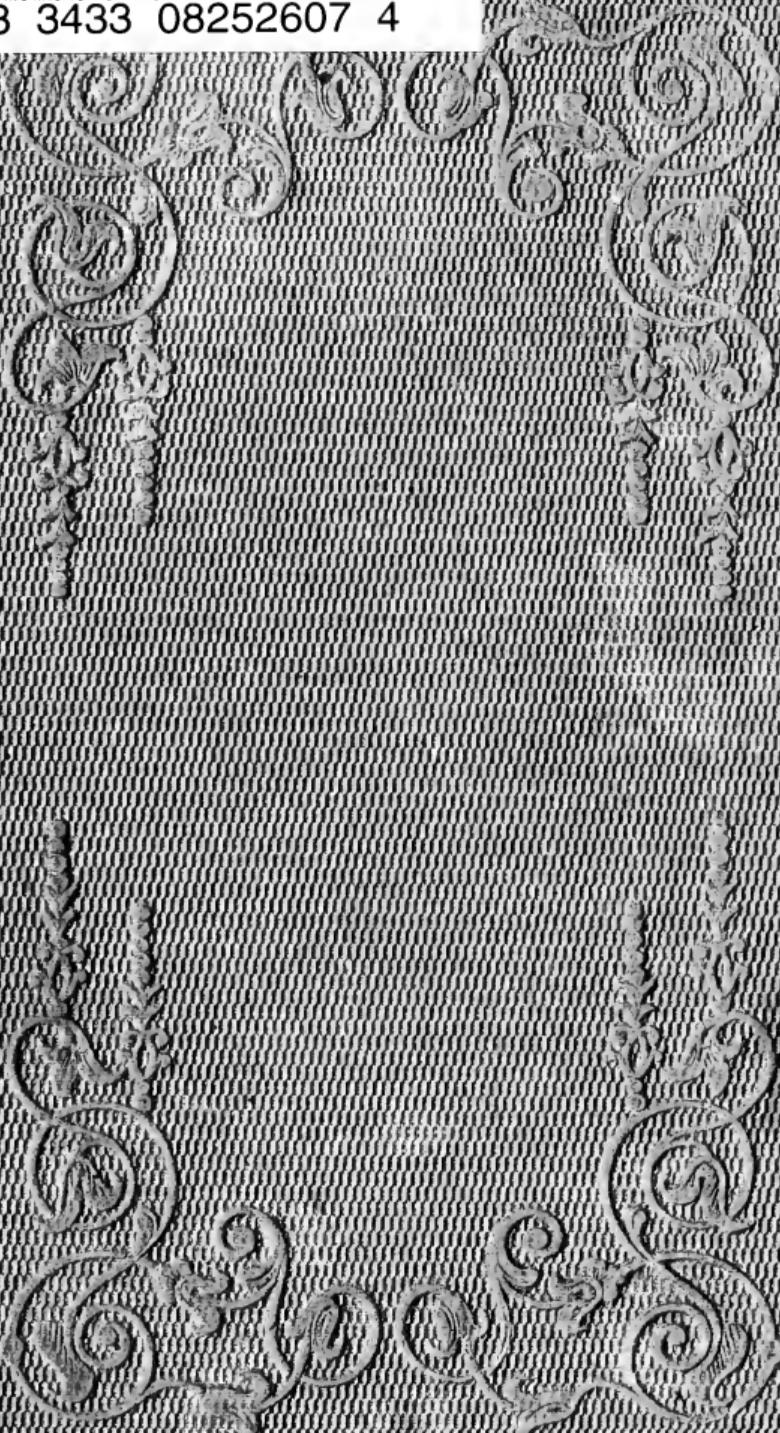


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THE EXAMPLE

OF

WASHINGTON

COMMENDED TO THE YOUNG.

BY

REV. JOSEPH ALDEN, D. D.

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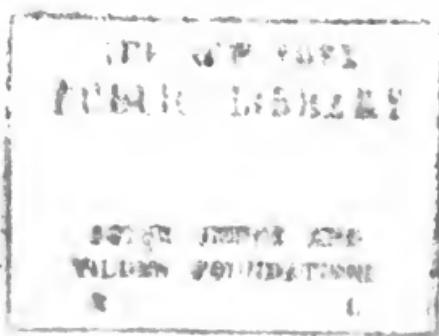
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## P R E F A C E .

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THIS volume does not contain a narrative of the life of Washington. A few incidents are given, and some of his prominent qualities set forth, for the imitation of the young in their efforts towards the formation of character.

*October 28th, 1845.*

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THE  
EXAMPLE OF WASHINGTON.

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CHAPTER I.



 R. GRAYSON'S family consisted of Mr. and Mrs. Grayson, John J. and George W., who were twins, Eliza, and old Mr. Grayson, the grandfather. John and George were about ten years of age ; Eliza was a little more than eight. John was named after John Jay, the first Chief Justice of the United States, and George was named after George Washington.

Mr. Grayson the elder was more than fourscore years old. In his youth he had served through nearly the whole of the Revolutionary War. He had often seen Washington, and, like all old soldiers, he almost

worshiped his memory. There was nothing, except the Saviour, which he loved to talk about so well. You might often see him at evening, with Eliza in his lap, and one of the boys resting on each knee, and looking up into his face. What do you think he was talking about? He was telling about the Revolution and the patriots that God raised up for the service of their country, and especially Washington. He told his stories over a good many times, but the children were never weary of hearing them; on the contrary, they sometimes pressed the old gentleman a little too strongly to repeat them. At length, as old age kept stealing on, he became so feeble that he could not speak for any length of time without exhaustion. He then told them that they must go to their papa for stories; "for my time is out," said he, with a smile. After this they had not the heart to ask him to tell them "about the war and General Washington."

They applied to their father; and as they found that their grandfather listened with as much interest and pleasure as they did, and now and then interrupted him with very

interesting remarks, they were very frequent in their applications.

"Papa," said John one day, as both the boys ran to meet him, "Papa, if we are both good boys to-day, will you tell us about General Washington to-night? Grandpa will like to hear you too."

"Won't you, papa?" said George, as his father did not reply immediately to John's question.

"If I say no, I suppose you will not feel under obligation to be good boys?" said Mr. Grayson, smiling.

"Oh, yes, sir," said John, "we are always under obligation to be good. Still, we hope you won't say no, sir."

"Well, if I am not too tired, I will gratify you."

"Thank you, sir," said both the boys.

"We'll have fine times to-night, won't we, John?"

"I rather think we shall," replied John.

"I mean to tell grandpa to take a nap this afternoon, so that he may not be sleepy this evening. He always puts in something that is first-rate," said George.

"I hope papa won't be too tired," said John.

"We should have asked him if we could not help him, and so keep him from being tired."

"Let us go and ask him now."

"I don't know about it. It looks rather selfish. It looks as though we did not care anything about his being tired, unless it should hinder him from telling us stories."

"So it does. I am sorry. I had rather go without the stories than have him very tired."

"Well, let us go and help him."

So they went to the field in which their father was at work. He was a farmer, though an educated man. He went to college with the design of being a farmer when he got through. He did not think that an education would be of no value to him as a farmer.

He was a good farmer; consequently he worked with his own hands. He knew that he could not be a good and prosperous farmer in any other way.

Boys who live in the city sometimes think

they would like to be farmers when they grow up; but they have no idea that it would require them to labor diligently with their own hands. No one should think of being a farmer who is too proud or too lazy to work.

Mr. Grayson happened to be employed about a piece of work in which the boys could render him valuable assistance. He was, therefore, glad that they had come, though he was constrained to feel that it was a regard to their own pleasure that led them to offer their services.

"Papa," said George, "we didn't come to help you because we were afraid you might get too tired to talk to us to-night; we thought of that, but concluded it would be a selfish motive. We thought we ought to come. We had rather not have any stories than have you get tired."

"I am much obliged to you. With your help, I shall get through this piece of work before night with great ease."

Mr. Grayson was delighted with the feeling and judgment thus manifested by his boys in their conduct. He rejoiced in the hope that he should not train up selfish and

ungrateful sons. If children wish to make their parents happy, they will show, by their conduct, that they know what selfishness means, and that they intend to avoid it.

It was an October afternoon, and was warm for the season. After they had worked an hour or two, they sat down to rest a few moments under the shade of a hickory tree whose hardy foliage had not been much affected by the early frosts. Mr. Grayson wiped the sweat from his brow, and refreshed himself with a draught of pure cold water.

"Father, I wish you would not work so hard," said George.

"Why, my son? are you afraid that I—"

George guessed what he was about to say, and showed by his countenance that he felt hurt. His father perceived it, and checked himself, and said, "I do not injure myself by labor, my dear boy. I never had better health in my life than I enjoy now."

"Is it necessary for you to do as much as you do? Couldn't you hire it done? There is Mr. Holmes, he hires all his work done."

"Yes, and his farm is going to ruin very

fast. But you seem to have a wrong idea of labor. Your way of speaking would lead one to suppose that you look upon it as an evil—something to be avoided, if possible."

"I thought nobody would work, unless they were obliged to. Dan Holmes says his father is the only gentleman in town, because he is the only man who don't work."

"Every man is obliged to work, though not in the sense in which you use the term. Every man is under obligation to work. No man has a right to be idle. God has commanded us to be diligent in business. He has made it a law of our nature that we cannot be happy without labor. And if it is necessary to be idle in order to be a gentleman, then no man has a right to be a gentleman."

"I did not believe what Dan said ; I knew better. But are there not a great many people who think as he does ?"

"Yes, there are ; because there are a great many ignorant people. When men are educated, they will see that idleness and uselessness do not constitute gentility ; they

will understand the law of our being, and appreciate the dignity of labor."

"General Washington was a farmer after the war was over, wasn't he?"

"Yes; he was what they, in that part of the country, call a planter."

"Did General Washington work?" said George.

"Yes, he was one of the most laborious men that ever lived. In the sense in which some use the word, he did not work; that is, he did not plant, and reap, and sow, with his own hand. He had several thousand acres of land, and hence had many men in his employment. He was never idle a moment during his waking hours, and slept no more than was necessary."

"We were to hear about Washington *to-night*," said John. He wished to keep the subject untouched till the family should be gathered round the autumn fire.

"It is a very foolish notion that has crept into too many republican heads, that it is undignified and ungenteel to labor with one's hands. The greatest men of antiquity held the plough; and the Divine Redeemer, when

on earth, worked at the carpenter's trade. Come, let us finish our work, and go home."

They went to work with renewed strength and zeal. In a short time their task was completed, and they went home to prepare for the evening treat.

## CHAPTER II.



**E**VENING at length came, though the boys thought it was long in coming. A bright fire was blazing on the hearth. All were in their places—the grandfather, Mr. and Mrs. Grayson, John, George, and Eliza. Eliza was as earnest to hear about Washington as the boys were.

Mr. Grayson took down a couple of volumes from the book-case.

“Is papa going to read?” whispered Eliza. “I thought he was going to talk.”

“Why don’t you like to hear me read, daughter?” said Mr. Grayson.

“Because, sir, it is not so interesting. I understand all you say when you talk, but I don’t understand all when you read.”

“Well, dear, I shall not read much. What I do read I will explain to your apprehension. I shall not have in view your

amusement so much as your instruction, my children. I intend to tell you some things about Washington which may be useful to you. I shall set his example before you for your imitation. Should you not like to be like Washington?"

"I guess I should," said George.

"Yes, indeed," said John.

"I can't be like him, for I am a girl," said Eliza, in rather a complaining tone.

"Yes, you can, in a great many things. You can't be a soldier, it is true; and I trust that John and George will no more resemble him in that respect than you will."

"Would you like to have me as good a soldier as Washington was?" said John.

"I do not wish to have you a soldier at all. If Washington were alive now, and had a son, I am sure he would not wish to have him become a soldier. The evils of war are so great, that nothing but the most absolute necessity can reconcile a good man to taking a part in it. Washington himself was not willing to be a soldier a moment longer than it was necessary. As soon as the country was free, he retired with joy to private life."

"How old was Washington when he first became a soldier?" said George.

"I will give you some account of his early life first, and will come to your question in due time. I may relate some facts, perhaps, with which you may already be acquainted; but I wish to call your attention to the examples they furnish.

"George Washington was born in Westmoreland county, Virginia, February 22, 1732. He was the son of Augustine Washington, and great-grandson of John Washington, who came over from England about the year 1657. George lost his father when he was about eleven years old. He was carefully brought up by an excellent mother, to whom he was very obedient. Now, John, do you know why he was born in America, instead of Europe or Africa?"

"Because his father and mother lived here, I suppose," answered John.

"I know what papa meant," said George.

"What is your answer?" said Mr. Grayson.

"He was born in America because the Lord willed to have it so."

"Certainly. Suppose he had been born

in Africa, he would have been a poor heathen—perhaps a poor slave. This country would never have been freed by his efforts. He would not have left his shining example for all coming time. God ordered as it was. It was part of his wise plan that Washington should be born when and where he was wanted to perform his appointed work. Did you ever think of that?"

"Yes, sir," said John. "I always thought how lucky it was that he happened to be born at the time he was, just as the Revolution was ready to break out."

"You see you were rather heathenish in your ideas. Washington did not believe in things *happening*. He believed in the providence of God, and often made grateful acknowledgment of it. But I will speak of that by-and-by, perhaps.

"When George was old enough, he was sent to a common-school. He was very diligent in his studies, and obedient to his teachers. He was very popular with his school-mates. Do you wish to know how he became so popular?"

"He took pains to please them, I suppose," said George.

"No; he was not a seeker of popularity. It was his adherence to the law of rectitude, and kindness at all times, which made him popular."

"Didn't he wish to have the boys like him?"

"Undoubtedly he did. Every one desires the esteem of his fellows, unless he is lost to all sense of goodness. But Washington did not make popularity the object of pursuit. If he could gain the esteem of others by doing right, he was glad to gain it; but he never would turn aside from the right in order to please anybody. Those who seek popularity as an end are often selfish, and often do many things which are contemptible and wrong."

"Washington was so kind, so good-tempered, and so careful to do what was right, that his school-mates made him a sort of judge. When any dispute arose between any of them, they left the matter to him. He would consider it, and decide how it should be settled; and they were always satisfied with his decisions."

"You see that Washington, when a boy, had great influence with his associates. This was owing to his amiable, steady, upright

conduct. If you will always be kind, and govern your temper, and adhere to the right, you will have influence with all who know you."

"Tim Hedges says Washington used to make all the boys mind him when he was a boy, and if they didn't he used to flog them. Tim says he will do so too," said John.

"I don't think Tim will make a second Washington. Washington never had recourse to force in order to make his companions do as he wished. His was moral power.

"Washington, in the course of his life, had a great deal to do with governing others. He began to qualify himself for governing others very early. How do you think he did it?"

"By doing right, and treating everybody well," said George.

"In that way he secured esteem and influence; but in the course of his life, as a military and civil officer, he was called to govern men by authority. I meant to ask how you suppose he began to qualify himself in early life for that?"

"I don't know," said George.

"I guess he studied books treating of government, or read the lives of generals and governors," said John.

"You have not hit it."

"How was it, pa?" said Eliza, who wished to have the narrative proceed.

"By governing himself. He early qualified himself to govern others, by governing himself. He had naturally a quick temper, but he resolved to get it under control, and did so. He early acquired great powers of self-control. He brought all his passions into obedience to the law of right.

"No one is fit to govern others, until he is able to govern himself; and no one can be said to govern himself who is subject to his passions—who is liable to lose his temper.

"Here is something for you to imitate. Washington had a quick temper, but by care he became one of the most calm and self-possessed of men. It was very seldom, during the whole course of his life, amid all his labors, perplexities, and cares, that he gave any indications of temper. You are both rather quick-tempered. You can overcome it, like Washington."

"How? for I get very vexed when I don't

mean to, and before I think of it. I don't see how I can hinder it altogether," said John.

" By watching over your temper, and repressing it the moment you feel it beginning to rise. If you give it no vent, it will not break out. If you will never give any expression to your angry feelings when you feel them rising, they will not rise high, and will soon ebb. But the way quick-tempered persons commonly do is this : when they begin to feel angry, they vent their feelings in words and actions, and this inflames their feelings still more, and thus they grow more and more quick-tempered. The true way is, never to speak or act under the influence of angry feelings. No matter how just the deed you are tempted to do may appear to you, do not act while you are in a state of excitement. You cannot see things aright. You cannot rely upon your judgment. Resist the devil, and he will flee from you. Refuse to yield at all to your passion, and it will soon subside. Pray, also, for the aid of divine grace.

" I think I have given you enough to think about for the present. I wish you

would resolve to practice the lessons taught by the examples thus furnished, and especially that of self-government."

"We will," said both the boys.

"When will you be ready to begin?"

"To-morrow morning," said John.

"To-night," said George.

"Very well; see that you do. The great difficulty with boys and men is, that they are willing to promise to do right, but are never ready to begin."

"We are ready," said George.

"I hope you will keep ready," said Eliza, archly.

The family then kneeled in prayer, except the grandfather, whose infirmities rendered it proper that he should retain his seat; and then they separated for the night.

"I mean to get up bright and early to-morrow morning," said George.

"So do I; you wake me if you wake first," said John.

For fear he might not wake early, George desired his sister to call him as soon as she arose. Her habits of rising were such, that she was often called the lark.

George and John were soon sound asleep.

## CHAPTER III.



**E**ARLY next morning Eliza rapped at the door, and said, "Come, boys, rise; you are to be General Washingtons to-day, you know."

George did credit to his name, by rousing himself at once; but John could not part with friend Somnus so easily.

George, remembering John's request, said, "Come, John, up, up, up! we have work to do to-day."

"Let me alone," said John, half asleep, and cross in about the same degree.

"Get up, then," said George. "You wished me to wake you;" and he took one of his toes, which had made an excursion from under the bed-clothes, between his thumb and finger, and gave it a gentle pressure.

"Be still!" said John; and he made a

use of his foot of which General Washington has left us no example.

"Hallo!" said George, "where did you learn that? I guess you are dreaming that you are General Washington's horse."

He then left John to his slumbers, and proceeded to dress himself.

Now, it would have been well if John had laughed at the idea of his imitating General Washington's horse, and had jumped up good-naturedly. If he had overcome his irritation then, he would have been quite excusable, and there would have been reason to hope that he would do better next time. But instead of so doing, he rolled over and went to sleep, and slept till the bell rung for prayers. That awoke him thoroughly, for his father would never allow any of his family to be late or absent from family worship, unless it was unavoidable.

John began to dress himself in great haste; but a very important article of dress, without which it was impossible to descend to the breakfast-room, was wanting. "George has hid them," said he, in a very angry tone. There was nobody to hear him, but

his temper was up, and he felt prompted to give it expression. "George has hid them because I would not get up when he called me."

Now, in so doing, he did what Washington would not have done. He would not have charged George with a fault, unless he knew that he was guilty of it; and if he had been angry, he would not have given any expression to his anger. He would have kept still, and held in his temper, and by that means got the mastery over it.

Pretty soon John remembered that when he undressed himself he folded up his pantaloons, and laid them on a shelf in an adjoining closet, that some articles which he had in his pocket might not be broken.

The family were seated at the breakfast-table when John entered the room, with a countenance not quite as placid as that which appears in the portraits of his great model.

"What makes you so late, my son?" said his father.

"I could not find my pantaloons."

"That prevented your waking when George did?"

"No, sir," with embarrassment, "it prevented my dressing."

"Did your pantaloons walk off thinking you were in them?" asked Mrs. Grayson.

George and Eliza laughed at the idea of pantaloons walking off without the owner, but John was not yet good-natured enough to laugh.

"You are very sober," said Eliza.

"General Washington was very sober," said George.

Mr. Grayson shook his head. He did not wish to have anything said to John in his present mood adapted to irritate him, nor did he wish to have any banter associated with the name of Washington.

Nothing more was said on the subject, but John knew that at some future time he should be called to account for his delinquency.

"School begins to-day, boys," said Mr. Grayson; "you will have occasion to put in practice the lessons you learned last evening. What was the most important one, John?"

John hesitated.

"Have you forgotten it?"

"No, sir," said John.

"Let us hear what it was, then. What did it relate to?"

"Self-government," said John, very much embarrassed. He was glad his father did not know of his behavior in the chamber.

By school-time he had recovered his good humor, and was on pretty good terms with himself. It was true, the first thing he did in the morning was in forgetfulness of the great lesson which they were to begin to practice that day; but then he did not certainly promise that he would begin *before breakfast*. Men do not always begin their day's work till after breakfast.

It is much easier to excuse our faults to ourselves than to repent of them. Has not the reader found it so? And we must be very careful lest we mistake the one for the other.

The school was taught by a new master. There was a disposition on the part of some of the boys to test his powers of forbearance, or to see, as they said, how much government there was in him.

At first there were some slight deviations from propriety on the part of the older boys.

As these were not noticed, greater liberties were taken, and at length the school-room threatened to be a scene of confusion. George and John took no part in the proceedings, but several boys who were near them were very active in various unlawful ways.

The teacher's patience was at length exhausted, and he turned towards the boys and gave them a severe scolding, which would have had much more effect if he had not lost his self-command. In the course of his remarks he made no distinction between those who were guilty and those who were not. He spoke as harshly to George and John as to those who had been engaged in mischief.

George contented himself with the mental remark that the teacher was no great imitator of Washington.

John was indignant at being falsely accused, as appeared from his flushed countenance. The neighboring rogues saw it, and labored to fan the flame of his indignation. He now permitted them to whisper to him—a thing he had not done before; as though the teacher's injustice could justify the violation of a wholesome rule! It was too bad,

they told him, to be treated so, when he had done nothing; he ought now to do some mischief in revenge. He did not listen to such suggestions long, before he put them into execution. One furnished him with a ball of soaked paper to hurl across the school-room. He was to throw it, and then look steadily on his book; they were to do the same, so that the teacher could not tell by whom the missile was thrown. He threw the ball, but in his hurry and embarrassment, (for he had never before turned rebel in school,) he gave it a different direction from what he intended, so that it came very near hitting the teacher's head.

The teacher looked in the direction whence it came, and saw all the boys with their eyes on the book; but then John looked very red, and the other boys, except George, were laughing.

"Did you throw that?" said the teacher to John.

John was not used to lying, and hesitated. In calculating the probabilities of detection, it had not occurred to him that the teacher might ask him the question direct, when it

would be necessary to confess or to speak a falsehood.

The teacher did not wait long, but told him to come to him. "Do you deny it?"

"No, sir."

"What did you do it for?"

"Because you scolded me when I had been doing nothing at all."

The teacher felt that he had acted hastily.

"Had you nothing to do with the mischief that has been going on all day?"

"Nothing at all, sir."

There was something in his manner which commended his assertion to the belief of the teacher. He was silent for a moment, and then said, "I was wrong, but my wrong does not justify your wrong."

"I know it, sir," said John, touched by the magnanimity of the teacher, "and I am sorry for it."

"You may go to your seat," said the teacher, kindly.

There were no more attempts to test the patience of the master.

When evening came, and the Grayson family were gathered round the fire,

the young people were silent, expecting the subject that occupied their attention the last evening would be resumed. John was not disposed to ask his father to renew the conversation, from a consciousness that he had failed to profit during the day from the example set before him; and George was afraid if he mentioned it, that questions might be asked that might place John in a very unpleasant position. George was not one of those boys who conceal the faults of their brothers from their fathers when under obligation to make them known.

Eliza at length spoke: "Papa, are we not going to have some more Washington to-night?"

"I don't know, my dear. I should like to know if these young gentlemen have profited to-day by anything they heard last evening?"

He waited for a reply, but none was given.

"George, how has it been with you? Have you governed yourself to-day?"

"I don't know, sir; I have not had any occasion to try. I have not met with anything to disturb me."

"How has it been with you, John? Have you governed yourself to-day?"

John covered his face with his hands, and was silent.

"Did you hear father's question?" said Mrs. Grayson.

"Yes, ma'am;" and he burst into tears.

"I was afraid, from what I saw this morning, that you would make a poor day of it. You didn't begin the day aright, and if the day is not begun aright, it commonly goes wrong throughout. You must begin the day aright, and to do that, you must begin it with God, and receive strength from Him to meet its temptations and perform its duties. Begin aright to-morrow, and at the close of the day the retrospect may be more pleasant than that of to-day."

At this moment there was a knock at the door, and Mr. and Mrs. Jones, their next-door neighbors, came in to spend the evening. The boys were a little sorry at first, but both of them thought there was now an occasion for self-government; so they resolved not to show, nor if possible feel, any regret at the interruption. They were succeeding very well, when a fresh arrival of Mr. Jones's

children, consisting of two boys and two girls, of ages not differing much from those of the Grayson's, was hailed with great joy. They took possession of the kitchen; and what with light hearts and nimble tongues, and apples and pears and walnuts, they had a delightful evening. Sorry were they when they were told that Mr. and Mrs. Jones had gone home.

## CHAPTER IV.



HE next evening the family were assembled at an early hour, prepared to resume the subject so interesting to them all.

“There never was another man like George Washington born into the world, and there never will be,” said grandpa.

“The man that made the speech on election-day said that General Jackson was as good and great a man as Washington,” said John.

The old soldier would not deign to give any indication that he heard the remark.

“Papa,” said Eliza, “how came General Washington to be so good? Was he born good?”

“No, my daughter. Like every other son of Adam, he was born with a depraved heart. His admirable character and habits were not the result of accident; they were the result of a regular plan, and persevering

effort on his part. He knew that pains and labor were necessary to the formation of a good character. Accordingly, when he was thirteen years of age, he collected and wrote out more than a hundred rules for the government of his actions and the formation of his character.

"I should like to hear them," said George.

"I should like to copy them, and carry them with me all the time," said John.

"To practice a few of them would be better than to carry them all around with you. I will read you a few of them, and we will talk about them a little.

*"Every action in company ought to be with some sign of respect to those present."*

"You see that Washington thought it worth while to form habits of politeness. Some people think that politeness is not worth taking any trouble about. 'Do what is right, take no trouble about the niceties of manner,' say some. Now, the law of right requires us to attend to the manner as well as to the motives of our conduct; and benevolence requires it, for we make others happy when we treat them with genuine politeness. Some persons think they are above the laws

of politeness—too great to be subject to them. Let such remember that Washington was not too great to attend to the rules of politeness.

"The following are some other rules, relating to the same subject.

"*'Read no letters, books or papers in company; but when there is necessity for doing it, ask leave.'*

"*'Strive not with your superiors in argument, but always submit your judgment with modesty.'*

"*'In the presence of others sing not to yourselves in a humming voice, nor drum with your fingers or feet.'*"

John and Eliza both looked towards George, and exchanged meaning looks with each other.

"What do you think of that rule, George?" said Mr. Grayson.

"I think it is a very good one, sir."

"I think so too."

George was very apt to violate this rule, and so are a great many young persons.

George resolved that he would correct the habit at once; as I hope the reader will, if he has fallen into it.

Mr. Grayson continued to read:

*“Let your discourse with men of business be short and comprehensive.”*

“Remember that, my son. When you were at Mr. Cooke’s the other day, I noticed you kept him engaged in conversation about a matter which was not very important, when he wished to be at his desk. Never interrupt a business man in business hours, unless it is necessary; then say what you have to say as soon as possible and retire.

*“Associate yourself with men of good quality, for it is better to be alone than in bad company.”*

“What is the old proverb on this subject, John?”

“A man is known by the company he keeps,” said John.

“What is the chief reason why one should always associate with good company?”

“It will make him respectable—will give him a good reputation.”

“Is that all that it will do?”

“It will tend to keep him from forming bad habits.”

“It will do more than that. A man cannot associate with another for any length of

time without becoming like him. Whether he designs and desires it or not, the effect will take place. There is a likeness contracted between intimate associates. You cannot be intimate with a bad person, without becoming in a greater or less degree like him. And the same is true if you associate with good persons : you will become somewhat like them. You have seen examples of the truth of what I have said?"

"Yes, sir," said George. "James Averil was one of the most quiet, well-behaved boys in the school ; but somehow he got in with the Alton boys, and now he is just like them : he is rough, noisy, and I am afraid swears sometimes."

"I will venture to say that Washington never knowingly and willingly associated with a bad boy or man for an hour. Boys sometimes think they can go with bad boys for a time and not be like them ; but they may just as well think that they can handle fire and not be burnt. Before you associate with any one, consider whether you are willing to be like him in feeling, action and manners. If you are not, then do not associate with him."

"You had better not go fishing with Sam any more," whispered Eliza to George; and probably the reader can think of some one with whom he had better not go any more.

"*Be not forward,*' that is, bold, self-confident, '*but friendly and courteous; the first to salute, hear and answer.*'

"I have noticed, John, that you seldom speak or bow to any one till they notice you first. Washington's rule was to be the first to salute. You can never lose anything by being polite and courteous. Even if your courtesy is not returned, no harm is done; you will gain friends and improve your disposition. Some never speak till you have spoken to them, for fear that their salutation may not be returned, and thus their dignity would suffer. Never have any such foolish notions. Do what is right and courteous, and your dignity will do well enough.

"*Detract not from others, neither be excessive in commending.*'

"That is a very important rule for all to follow, young and old. There is a great deal of detraction in the world, and it is the result of envy and jealousy. We hear it almost every day."

"There is George Smith—is always picking at Abel Green, saying that his compositions are not good, or are borrowed out of a book; and I suppose it is because Abel is the first scholar in school," said John.

"Never attempt to lessen any person's reputation. If he is thought of more highly than he deserves, it is none of your business. If you have a rival, be sure that you freely acknowledge his merits. If he surpasses you in anything, be the first to acknowledge it, and do not let it cause any unpleasant feelings towards him. Greet him with particular kindness. By so doing, you will cultivate nobility of soul ; you will acquire a disposition of mind favorable to your internal peace, and to your influence with others. There are some persons who, when they praise any one, are so extravagant about it, that it is an injury rather than a benefit to the person commended. They would do well to remember the rule, 'Be not excessive in commending.'

*"Be not hasty to believe flying reports to the disparagement of any."*

"Some persons seem to love to believe such reports, and we easily believe what we

desire to. A little reflection will show us the meanness of such a disposition. When we hear a bad report, we ought to hope that it may not be true, and we must require abundant evidence before we receive it as true. We must never give currency to it unless we know it to be true ; nor then, unless we are under obligation to do so."

"Unless we are under obligation to!" said George, with surprise. "If there is a report about a man, and it is certain it is true, and I know it is true, have I not a right to tell it to anybody I have a mind to?"

"No, you are not to say anything to anybody's disadvantage, unless there is a call of duty for you to do so."

"But I may meet with a man who hasn't heard the report, and he is going to transact some business with the man, and he may be cheated : may I not tell him, even if he does not ask me?"

"Certainly, there would be a call of duty. But then you must see to it that the motive be a desire to prevent the neighbor from suffering injustice, not a desire to injure the

delinquent, or to gratify a taste for telling news."

"I think that would be a good rule for Mrs. Semple to follow," said Eliza, in an audible whisper to her mother.

"You must not be too liberal, daughter, and give away what you may need yourself. In that very remark there was something very near a violation of the rule."

Eliza blushed, and thought she would make no more applications of what was said to others.

"*'Undertake not what you cannot perform.'*"

"John, would conforming to that rule make any difference in your actions?"

"I don't think it would much, sir," said John.

"What are those pieces of boards lying about the bee-house?"

"I set out to make a wagon, but have not finished it yet."

"Why not?"

"Well, I'm not quite carpenter enough."

"You never undertake what you cannot perform?"

"I did not suppose he meant such small things. I thought he meant things of importance."

"Small things are of importance when the formation of habit is concerned. If you would keep this rule, as no doubt Washington kept it, you will always consider whether you can accomplish what you have in view, and if you cannot, you will let it alone. If you do this in small things, the habit will be formed, which will make you an efficient man—a man to be relied upon, as Washington was. When Washington said he would do a thing, everybody was sure that it would be done. They knew he would not undertake anything which he could not perform.

"There are persons who are ready to promise to do almost anything, and they mean to do it at the time; but they begin, and find it to be beyond their power. People lose all confidence in them as efficient men."

"We cannot always know certainly whether we can do a thing or not, till we have tried. If we never attempt anything but

what we know we can do, we shall leave many things undone which, perhaps, we might have done, if we had tried," said John.

"The rule does not mean that you should never undertake anything but what you are certain you can perform. It means that you should never undertake that which reflection would show there was little or no probability that you can perform—that you should consider well and wisely before you commit yourself. The best way, in regard to things which you are not sure you can do, is to say, 'I will try.'

*"Be careful to keep all your promises."*

"In regard to this, also, little things must be included. Some persons keep their promises in regard to serious matters, and pay little regard to those which respect smaller matters. But that was not the way with Washington. He was careful to keep his word in the smallest matters; and the consequence was, that he was always believed. His word was as good as his written obligation. He never failed to fulfil his promise in all things, even the smallest, though

he had the care of the nation upon him."

"Suppose a man makes a promise to do what is wrong, must he keep it?" said George.

"Certainly not; a man has no right to do wrong."

"One of the boys promised another to go into Mr. Field's pasture, after chestnuts, and then Mr. Field said nobody should go there; but he went because he promised to go."

"He did wrong, and he knew that he did wrong. People often render such reasons; but the amount of it is, they wish to do wrong, and they make their promise an excuse to themselves and others. It is wrong to make a promise to do evil, and it is wrong to keep it.

"I shall read you only two or three more of Washington's rules.

"*'Let your recreations be manly, and not sinful.'*

"As he wished to form a noble character, he knew he must always avoid what was foolish and wrong. Even in his hours of

relaxation, when he was at play, he would not engage in silly sport, much less in one that led to evil.

*“‘When you speak of God, or his attributes, let it be seriously and in reverence.’*

“Of course this rule prohibits all swearing. Among his rules there is no one against swearing; I suppose he thought it was unnecessary. Some think it is manly, and a mark of courage, to swear; but Washington did not think so. He was never profane, and he exerted all his influence to check profanity in others.

“There are some people who do not swear, and yet they use the names and attributes of God irreverently. They pronounce the awful name of God as carelessly as they would pronounce the name of any other thing. Newton, the great astronomer, never uttered the name of the Creator without a reverential pause. Washington charged himself to use it ‘seriously, in reverence.’ See that you follow his example.

*“‘Labor to keep alive in your heart that little spark of celestial fire, called Conscience.’*

"Do you understand the meaning of this rule, George?"

"I don't know as I do, perfectly."

"What is conscience?"

"I know what conscience is well enough, but I don't know what he means by keeping it alive."

Eliza, by her manner, though she did not speak, seemed to say that she knew.

"Well, daughter, what is it?"

"I think it means that we should always obey conscience—always keep a good conscience," said Eliza.

"That is it. Conscience is that power of the mind by which we perceive what is right and what is wrong. Before we act, we should consider whether that which we design to do is right or wrong, and act accordingly. By so doing, conscience is kept alive. By using it properly, it lives, and increases in power; by neglecting and abusing it, it decays, and seems for a time to die.

"In regard to everything which he did, Washington consulted his conscience, and obeyed its voice. This is the first thing you

are to do, my children, and the great thing, in order to be like Washington. You are to resolve always to do right. This was the foundation of Washington's excellence and greatness.

" You see that his noble character was not the result of accident. It was the result of labor on his part. He determined to form a noble character. He knew it was not enough to desire to be a noble man ; he must act with reference to this end. He then collected a series of important rules, by which to direct his actions. He governed his actions by those rules. It was no easy thing for him to do this. Doubtless, he sometimes failed to keep strictly to the rules at first, but he steadily persevered, and thus he gradually formed a character which has received the admiration of the whole world.

" You should begin at once to form, on system, your character and habits. I know it is hard work oftentimes to do this. It will cost labor and pains. To build a fine house costs a great deal of labor, but to form a fine character costs a great deal more labor. But it is worth more than it costs. A fine

house will last only for a few years. A fine character—a mind rightly trained—will last for eternity. It will be useful, and will be admired, forever."

## CHAPTER V.



**H**E next evening was not looked forward to with quite as much interest as the last had been by the boys. Like other boys, they preferred exciting stories to useful truths. As they were getting ready for 'the conference-meeting,' as they called it, John said, "I wish grandpa would do the talking to-night."

"I wish he would, too," said George.

"He is a great deal more interesting than papa. Let us see if we can't get him to talk to-night. You ask him some question that will set him talking, and maybe he will keep on, and papa won't interrupt him."

"If Eliza should ask him, he would be more likely to get engaged in talking."

"You ask her to ask him some question

about what Washington did at some place, won't you?"

"I don't know. I must think about it."

"I will, then, if you don't."

"Better think of it, and see if it is right—mind the rule."

"See if it is right! how can it be wrong? I know it is right, without thinking about it."

George thought about it, and came to the conclusion that it was not right. It was contriving a plan to prevent their father from doing what he thought was for their good, and what they had asked him to do. It was treating him with disrespect. It was cheating him. He felt sorry that he had said so much as he had—sorry that he had not thought before he spoke.

He immediately went in search of John, to give him his view of the matter, and prevent, if possible, his making the proposed request to his sister. He found him, and with some difficulty brought him to take the same view of the matter with himself, or at least to lay aside the proposed plan.

When the evening circle was formed,

Eliza was the first to speak. "I hope," said she, "that papa has got through with the rules."

"I have," said her papa, "and I am afraid you young folks have, also."

"I don't know what papa means," said she.

"I am afraid that, now you have heard them, there will be an end of the matter, and that the reducing them to practice will be forgotten."

"I don't mean to forget them," said George.

"Nor I," said Eliza.

"I wouldn't, if I could help it," said John.

"The difficulty with you, John, is, that you give up as soon as anything goes wrong. If you forget your resolution, and fail once, you do not try again. You should try harder in the first place, and if you fail, try again, resolving that you will not give up till you succeed. The correction of bad habits is not so easy a matter as it is sometimes represented to be in books. Time, and effort, and perseverance, are necessary."

"There is one rule," said the grandfather, "which I wish Washington had put at the head of all others."

"What is that, grandpa?" said George.

"Love the Lord thy God with all thy heart."

There was silence for some time after the above words were uttered, in a very solemn manner, by the aged soldier of the Cross.

"Those rules that we have heard about," continued he, "were very good, but the fundamental ones are wanting. There is nothing said about prayer and reading the Bible."

"Don't you suppose he did pray and read the Bible?" said George.

"I have no doubt he did. I have no doubt but that he was a Christian; most likely he became one when he was young. If he did not, he found it much harder work to keep his rules than he otherwise would. The easiest way to do right is to begin by getting the heart right towards God; and, in truth, it is the only way. Repent, and believe on the Lord Jesus Christ, and then God will help you to keep all right rules."

"I didn't know," whispered Eliza, but so loud that grandpa heard her, "that grandpa thought Washington could ever do wrong."

"I think Washington the best human model for imitation that the world has ever seen; but Jesus of Nazareth was the only perfect model. Washington, under God, saved the country, but he could not save a soul. It takes the Son of God to do that."

After waiting some time, to see if the old gentleman was disposed to say anything more, Mr. Grayson remarked, "I will now mention an incident in Washington's early life, which furnishes an example especially worthy of your imitation. When he was about fourteen years old, his brother obtained an appointment for him to be a midshipman in the British navy."

"In the *British* navy!" said Eliza.

"Yes, dear; you will remember this was before the Revolution, when this country was subject to England.

"George was very anxious to go, and his mother gave her consent. But when the time of his departure drew near, she desired

him to remain at home. This was a great disappointment to him, but he cheerfully yielded to her wishes, and gave up his appointment. He, who was preparing himself to command armies and govern millions, always obeyed his mother."

"I always obey mother," thought George.

Mr. Grayson guessed what was passing in his son's mind, and said, "There are some children who always obey the direct commands of their parents, and who yet might improve by more closely imitating Washington. They always obey, and commonly with cheerfulness; but sometimes, when their heart is very much set on a thing, and it is denied them, there is a want of cheerful submission. They sometimes show signs of discontent, and utter complaints. This is not the way Washington did. His heart was very much set on going to sea, but when his mother withdrew her consent, he cheerfully submitted to the disappointment. He showed no signs of discontent—he uttered no complaint."

George thought his father meant him, and John thought he meant him, and Eliza

thought he meant her. I hope the reader will think he meant him, and profit by the hint.

“ My children,” said Mr. Grayson, “ give earnest attention to this matter. The next time you are required to give up your will to your parents, give it up cheerfully. Let there be a smile on your countenance. You will thus acquire a beautiful and noble trait of character. You will render your parents very happy. Nothing gives them more pleasure than to see the true spirit of obedience. You will be like Washington. What is infinitely more important, you will please God.”

“ If Washington had not given up his purpose of going to sea, is it likely he would have been made general of our armies ?” said George.

“ I think not. Very likely he would never have risen higher than to the office of lieutenant or captain, and he would probably have spent his life in the service of the king. If he had disobeyed his mother, he would probably have lost the honor of being the saviour of his country. You see how, in

the providence of God, great things depend on small ones. The only safe way is always to do right, always to obey, and then God will order things for the best. The disobedient often cut themselves off from great blessings, which they would otherwise receive.

“Mr. Roberts said we ought not to be good for the sake of the benefit it might afford—he says it is selfish.”

“If you obey God merely that you may receive benefits, and have no other motive, you are wrong—you cannot be good; but God permits us to have reference to the recompense of reward. He holds out rewards to encourage us in our obedience.

“You should obey your parents, because it is right that you should obey them—because you love them; not because you may gain something by it, though it is certain you will gain something by it. Just so you should obey your Heavenly Father—because it is right—because you love him, and not for the sake of the advantages that follow obedience. Some regard may be had to these, but they should not be *the* reason of obedience.”

## CHAPTER VI.



**P**APA," said John, as evening came, "I wish you would tell us about the old French war. Grandpa hasn't told us as much about that as he has about the Revolution. Washington was in it when he was young, and I should like to know what he used to do when he was a young soldier."

"I did not promise to give you the history of the wars. I only intended to point out some particulars in the life of Washington that would furnish examples for your imitation. As you are never likely to be employed in fighting Indians, I do not think it necessary to point out his examples in that respect. As I do not think you will ever be commander-in-chief of the armies of this or any other country, I shall not tell you how he conducted the army. You can read the history for yourself. Traits of char-

racter, rather than striking facts in the history of the times, are the things to which I propose to call your attention.”

“ If Washington had been killed in the French war, would there have been any Revolution ?” said John.

“ Yes ; the Revolution would have taken place, or at least there would have been war between the colonies and England, but what would have been the result of it, it is impossible to say. I do not think independence could have been gained when it was without Washington.”

“ How lucky it was for us that he was not killed !”

“ Why do you suppose he was not killed ?”

“ I don’t know ; perhaps he took good care not to get shot. No, that was not it, for a brave man would not do that.”

“ Would not do what ?”

“ Would not take care not to get shot.”

“ You confound rashness with courage. It is no mark of want of courage to take care of one’s life. Washington never exposed himself to danger when there was no call for it, but when there was, he was per-

fectly fearless. He was often exposed to great danger. In the battle in which General Braddock was slain, he had two horses shot under him, and four bullet-holes in his coat. Why was it that he escaped with his life?"

"I don't know, sir. Because the bullets did not happen to hit him."

"What do you say the reason was that he was not killed, Eliza?"

"The Lord kept him safe," said Eliza.

"Was there any luck or happening about it?"

"No, sir. God's providence guarded him."

"There is nothing more remarkable about Washington than his recognition of, and dependence on, the providence of God. Throughout his whole life this was conspicuous. Instances, in his writings, of his ascribing events to the agency of God's providence, are about as frequent as they are in the writings of the old Puritan divines. Some have professed to doubt whether Washington was a Christian. His conduct in reference to this subject is sufficient to

establish the point. No one but a Christian could speak and act as he did in reference to the providence of God. He was either a Christian or a vile hypocrite. No one can believe Washington guilty of hypocrisy; hence, we must believe he was a Christian.

"The first remarkable occasion on which he refers to the subject was the one I have just alluded to. In the battle in which Braddock fell, after he had fallen, Washington took command of the troops. He was mounted on horseback, and rode from place to place, rallying his men; he was thus a conspicuous mark for the sharp-shooters of the enemy, who filled the surrounding woods. As I have said, two horses were shot under him, and four balls pierced his clothes; yet he was not injured. In regard to this, Washington wrote, 'By the all-powerful dispensations of Providence, I have been protected beyond all human probability or expectation; for I had four balls through my coat and two horses shot under me, yet I escaped unhurt, although death was leveling my companions on every side of me.'

“ Many years after the Revolution, as Washington was traveling in that region, an old Indian came to see him, and told him he was in that battle, and took good aim at him a great many times, and as he did not hit him, he concluded that the Great Spirit did not mean that he should be shot.

“ The day after the surrender of Lord Cornwallis, at Yorktown, Washington issued the following orders : ‘ Divine service is to be performed to-morrow in the several brigades and divisions. The Commander-in-chief earnestly recommends, that the troops not on duty should universally attend, with that seriousness of deportment and gratitude of heart, which the recognition of such reiterated and astonishing interpositions of Providence demand from us.’

“ In a letter, he said, in relation to the progress of the war : ‘ The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel, and more than wicked, that has not gratitude enough to acknowledge his obligations.’

“ Again : ‘ Providence having so often taken us up, when bereft of every other

hope, I trust we shall not fail even in this.'

" Again : ' We have abundant reason to thank Providence for its favorable interpositions in our behalf. It has, at times, been my only dependence, for all other resources seemed to fail us.'

" Long after the war, in a letter to General Armstrong, he wrote : ' I am sure there never was a people who had more reason to acknowledge a Divine interposition in their affairs than those of the United States ; and I should be pained to believe that they had forgotten that agency, which was so often manifested during our Revolution, or that they failed to consider the omnipotence of that God who is alone able to protect them.'

## CHAPTER VII.



**W**HICH was the trait of character to which Washington paid the most attention, George?"

"I don't know, sir," said George.

"What is your opinion? What trait should you think it most likely he paid the most attention to?"

"I never thought about it, but if I should guess, I should say *courage*. He knew he could not be a great general unless he was brave."

"I do not believe he paid any attention to the direct cultivation of the quality of courage."

"He had no need to—he was brave enough by nature," said John.

"I think his courage, so far as it was acquired, was the result of the cultivation of other and more important qualities. The

quality which strikes me as most remarkable in his character, and which he took the most pains to cultivate, was his *love of justice*."

"Isn't doing what is right being just?" said George. "I knew that he made this the great rule, but I thought you meant something else by your question."

"I did. I have told what I meant. To do justice is to do right; but every act that is right is not an act of justice. Justice has relation to our conduct towards our fellow-men. As we are liable to fail of doing right where justice is concerned, Washington paid special attention to it.

"I never heard that any one complained of being treated unjustly by Washington during the whole course of his life."

"He had so much power when he was general, that he had no reason to be unjust. He could do just as he had a mind to," said John.

Mr. Grayson was disposed to smile at the want of discrimination evinced by John in that remark, but he restrained himself, not

wishing to check the free expression of his children's thoughts in his presence.

"When men can do just as they have a mind to," said Mr. Grayson, "they very often have a mind not to be just. When such persons are strictly just, they deserve great credit. Washington had so many men to deal with, and such a great variety of concerns to attend to, that it would not have been strange if in some instances he had afforded ground for the charge of injustice. But so carefully had he cultivated the habit of justice from his childhood, that, as I have said, he was never accused of injustice through his whole life."

"Papa," said Eliza, "I never have any dealings with anybody, so I can't help being just."

"Your idea of justice is too limited. Justice means something more than honesty in pecuniary transactions. I heard you tell your mother, when you came home from school, that Susan Elliot would not allow that Alice deserved the prize which was awarded her. What did you say of Susan's treatment of Alice?"

"I said she was not fair."

"That is, she treated Alice with injustice. You are guilty of injustice when you withhold from another the credit that belongs to him. Now, do you recollect any other example of injustice which has fallen under your observation?"

"Yes, sir. Susan promised a red apple which she had in her desk to the girl who should reach the school-house first in the afternoon. Jane got there first, but Susan gave it to Emily, because she liked her best. Jane claimed it, and told her she had promised it to the one who got there first; but Susan said she didn't care, that Emily was her friend, and that she would do anything for a friend."

"Persons are often thus unjust, and then plead as an excuse that they are warm-hearted; that they love their friends so much that they are willing to do anything for them. Washington was not one of these."

"Papa didn't mean to say that Washington was not a warm-hearted man?" said George, in some alarm lest some attribute of

excellence should be withheld from his name.

"No. I said, or meant to say, that he was not one of those who would do injustice out of regard to a friend. He had no idea that true friendship could ever require one to do wrong. He had no confidence in that friendship that would dispense with justice."

"It seems to me," said John, "that I should like to have a friend who would love me so much that he would do anything for me."

"You would like to have him do wrong for your sake? you would like to have him offend God for the sake of pleasing you?"

"Oh! no, sir; I didn't think."

"Washington loved his friends very ardently, but he loved the right more."

"Did he not appoint his friends to office?" said George.

"He very rarely, if ever, appointed his relatives; and he never appointed one unless he was qualified for the office, nor if any other person had a stronger claim. When applications for office were made, he said

that testimony in regard to the fitness of the candidate was all that was necessary, and aside from that nothing would be of any avail.

“There are some persons who think Washington was without warm feelings, because he governed them by the rule of right. This, instead of being a defect, is a high excellence of character.

“The All-perfect is no respecter of persons, but is perfectly just. How miserable were our condition if he were partial, and of consequence unjust! and how would the brightness of his perfection be sullied!

“In this respect, Washington was nearer the great Pattern than almost any man who ever lived on earth. The sooner you lay it down as a rule from which you are never to depart, to be *just, inflexibly just*, the sooner will you have laid the foundation of a noble character.”

The boys' understandings were convinced. Still, they felt that a friendship so strong that it would sacrifice everything for a friend was attractive. However, the authority of their father, and the example of Washington,

were stronger than their prejudices, and they resolved to pay especial attention to justice. They went to bed conversing on the subject, and strengthening each other's resolutions.

## CHAPTER VIII.



**O**N the next day there was to be an examination of the school. The parents were to come in to witness the proficiency of their children in their studies.

Before school began in the morning, and for some time after the usual time for it to begin, the pupils, both girls and boys, were busy in sweeping and dusting the old school-house, and adorning it with boughs and such few flowers as might yet be found in spots sheltered from the increasing cold of the autumnal winds.

While this was going on, there was a good deal of wondering who would miss, and who would get the prize; and some who had not been at all anxious about their studies during the term, were now anxious about the examination.

A system of mutual prompting was adopted

by some. George was solicited to join the association, but declined. This, as he fore-saw it would, gave offence.

"You think you are sure of answering all the questions yourself, and you don't care for anybody else. You would rather they would miss than not," said one.

"That is not the reason. I wish every one to answer perfectly."

"Why won't you agree to tell a fellow if he don't happen to know, so that he may answer perfectly?"

"Because it will not be just," said George, with some self-complacency.

This was the true reason. He knew that if he told those who were near him, they might appear better than others, who knew as much as they did. He knew his motives would be misinterpreted; but for all that, he resolved he would be like Washington, and hold on to the just.

The school began early in the afternoon, so that all the pupils might be there before their parents began to come. The girls all had on clean frocks and aprons, and their hair in fine order. The boys, too, looked as

much better than they usually did as the girls. There they sat some time, waiting for the visitors to come in. They began to come. Ever and anon you might see a little girl's face light up with pleasure, as her mother came in.

At length the examination began. George's class stood up, and were questioned in arithmetic. George answered a great many hard questions very accurately; but at length there was one that he did not know.

"I don't know, sir," said George, a good deal mortified.

A boy who stood near told him in a whisper. George heard him, but he would not give the answer, though the teacher waited for him, and told him he was sure he could think of it.

"No, sir, I cannot," said George. It was passed to the next, John Bray, who answered it, because he heard the boy tell George.

In the course of the afternoon the boys had a recess. That time was spent in discussing the merits of the examination. No one in the class in arithmetic was perfect, except

John Bray. Of course he was (according to the rule) to have the prize. He was an unpopular boy, and by no means as good an arithmetician as George ; but you have seen how he came to answer the question which George missed. The other questions which fell to him were very easy ones. The boys wished to have George get the prize, and were a good deal vexed that he did not.

“ Why didn’t you answer that question ? ” said one, in a scolding tone.

“ Because I didn’t know it,” said George.

“ Didn’t you hear James tell you ? ”

“ Yes.”

“ Why didn’t you answer, then ? The teacher did not see him, for he was looking the other way. If you had only answered that, you would have got the prize.”

“ It would not have been just,” said George, with a good deal of vanity, not to say importance.

“ You acted like a fool,” was the uncivil remark of the boy.

He consoled himself that he acted like Washington ; nor did he regret his course when, as the visitors were departing, he

overheard one of them say, "I thought George Grayson was the best scholar in his class, but it seems not; John Bray is before him."

But I am anticipating events. The examination was renewed, and George's class was called up in history. George was confessedly the best in this study in the class. In addition to the text-book, he had read considerable history at home. Several boys sought places near him, that they might receive assistance in case of difficulty. The boy who stood next to him said, "Now you must tell me if I miss." He did miss, and George did not tell him.

"Why didn't you tell me?" said the boy, in great anger, as soon as the school was dismissed.

"Because it would have been unjust to others."

"You don't care as much for others as you pretend. You wanted to be the only one that didn't miss—that was it."

The boy succeeded in exciting considerable schism against George by his complaint

and misrepresentations. George was not sorry that he had done what was just, but he concluded it would sometimes be harder work to be just than he at first imagined.

## CHAPTER IX.



THE next evening the family were assembled round their fireside, with the exception of the grandfather. His increasing infirmities compelled him to retire as soon as it was dark ; and he could sleep only in the first part of the night. During the latter part he was wakeful, but not lonesome, he said, for it was a good time to meditate and to pray, except when his limbs were too painful ; and then it was a good time to exercise patience, and to suffer the will of God. He used to say, “I haven’t thought enough about suffering the will of God, and He is calling my attention to it in a way that is effectual.”

When the family were seated, Eliza with her knitting-work, and her mother with her basket of stockings by her side, Mr. Grayson

reverted to the subject which had engaged their attention on the preceding evening. He inquired of the children how far they had put in practice what they had then learned. John and Eliza had not much to say in reply. They had not been placed in circumstances requiring them to reduce it to practice, or rather, had not been in circumstances exposing them to temptations to violate the rule of justice. With George the case was different. He told his story, with which the reader is already acquainted. It appeared that he felt his temporary unpopularity very sorely.

"You are not sorry you followed your illustrious leader, are you?"

"No, sir."

"He did not fail to suffer for a time in consequence of his firmness. Men who were disappointed in their expectations of office, for example, became angry and tried to injure him. When he was commander-in-chief, there was a time when quite a number of officers and members of Congress were leagued together against him."

"Is it possible? I thought everybody

loved him. What did these men try to do against him?"

"They wished to turn him out of office, and appoint another commander-in-chief in his stead. As I said before, there were a good many in Congress who favored this plan."

"What did Washington do when he found it out?"

"Nothing. He kept straight forward doing his duty. His enemies caused Congress to do many things that were unpleasant to him, in hopes that he would be provoked to resign; such as ordering certain military expeditions without consulting him, and giving some officers separate commands not subject to his authority, though he was commander-in-chief. Again, they appointed a Board of War, as it was called. It consisted of a number of men who were to direct all the leading operations of the war, and to whom Washington was to be subject. On this Board were placed several men who were hostile to Washington."

"Who were they?"

"Those to whom I allude were General

Yates, and General Mifflin, and General Conway.”

“I shall always dislike and despise them. I wonder Washington didn’t resign,” said George.

“I suppose there was not another officer in the American army who would not have resigned if he had been placed in Washington’s circumstances. Had Washington less independence and spirit than they?”

“No, sir. I suppose he thought it was not right for him to resign.”

“That was it. He did not look to his pride or sense of independence for guidance. He was at work for God and his country, and he would not lay aside his work for the envious or the traitor. But it required a greatness of soul which few men ever possessed, to act as he did in those trying circumstances. He said, in view of the efforts which were made to make him resign, that when he was convinced that it was the wish of the country that he should retire, he would do so cheerfully.”

“I never knew that Washington had enemies among his own countrymen before.

I thought everybody loved and supported him.”

“Do you think it strange that he should have had enemies?”

“I do think it very strange.”

“Why so?”

“Because he had done so much for his country. He had no motive but her good, and he did for her more than any other man has done for his country.”

“Therefore it is strange that those whom he benefited should not love him?”

“Yes, sir.”

“What you say of Washington is true. But what comparison is there between what Washington did for his country, and what the Lord Jesus Christ did for the world?”

“There is no comparison.”

“Is it not strange that all men do not love the Lord Jesus Christ?”

“They ought to love him.”

“Why don’t they?”

“Because they have depraved hearts.”

“If Christ met with enemies among those whom he came to save, it is no wonder that

Washington met with the treatment he did. He no doubt consoled himself by the example of the Saviour. He followed the direction of the Apostle, and by patient continuance in well-doing, sought for glory, honor, immortality."

"Did Washington have any opposers when he was President?" said George.

"Yes; during his second term he had many who were violently opposed to him and his administration."

"But he was unanimously elected both times?" said George, a little anxious to show his historical knowledge.

"He was; and if he had offered himself as a candidate, or consented to be a candidate, for the third time, I have no doubt he would have received a unanimous vote again. He had bitter enemies, but the great body of the people were his friends, and would have given him their votes. With respect to the treatment he received from some of his political opponents, he stated that every act of his administration had been misrepresented, and '*that, too, in such exaggerated*

*and indecent terms as could be scarcely applied to a Nero, a notorious defaulter, or even a common pickpocket.'*

" You are not, therefore, to be surprised or discouraged if you find that your motives are not always appreciated, and if you meet with odium and opposition in consequence of doing right. It is what is to be expected in this wicked world. It is useful in trying us, that we may know what manner of spirit we are of. Persevere in your resolution to imitate Washington in his strict regard for justice. It may make you disliked by some for a time, but you will have even their respect at heart. One of the bitterest maligners of Washington felt for him the highest respect. I refer to General Conway. When he had engaged in a duel, and received what he supposed to be a mortal wound, he wrote to Washington as follows: ' My career will soon be over; therefore justice and truth prompt me to declare my last sentiments. You are in my eyes the great and good man. May you long enjoy the love, veneration and esteem of these States, whose liberties you have asserted by your virtues.' "

## CHAPTER X.



**T**HE next evening, the grandfather feeling better, as he said, sat up later than usual, and took some part in the conversation.

"Grandpa, was Washington a social man?"

This question was asked by Eliza, but prompted by John. If she had been asked what she meant by the question, she could not have given a very clear answer.

"He always said what ought to be said in the circumstances of the case, but he was not one of your great talkers."

"Did you ever see him laugh?"

"I have seen him smile, but I never heard him laugh aloud. I was once present at a dinner-party of officers. There were a good many funny stories told, and most of

those present laughed pretty loud, the general-officers among the rest, but Washington never went farther than an approving smile ; and when a joke was uttered that bordered on the profane, he did not smile. In a moment all was as still as the grave ; no man felt disposed to laugh at that which made Washington look grave.

“ He was not one of your great talkers. Great talkers always say a great many silly things, and most commonly a great many things which they do not mean. Washington was a thoughtful man. You could always see that he was thinking of something ; and that is the reason why he never made any mistakes. He was always thinking and doing, instead of talking.”

“ Some folks,” said Mr. Grayson, after some pause, “ think they can’t be polite and agreeable, unless they keep their tongues running like a water-wheel. Such would do well to remember the example of Washington.”

“ There was no want of politeness in Washington,” said grandpa ; “ I have seen a great many gentlemen in my day—a great

many fine-looking men. Some of the French officers were fine-looking men—well-dressed, and as easy as if they were all made of springs—but I never saw a perfect gentleman, except Washington. When you saw him come into a room, you saw the difference—you saw a perfect gentleman.”

“ Some would have been better pleased if he had laughed and talked more, but it was far best as it was. I am of opinion that Washington acted in this matter in view of the saying of our Saviour, that, for every idle word that men shall say, they shall give account in the day of judgment.”

“ What do you suppose was the reason that Washington did not say more on the subject of religion ?” said Mrs. Grayson.

“ It was his way not to talk about things, but to do them.”

“ That is true ; but if he had been more explicit in the expression of his personal feelings on the subject of religion, the enemies of religion could never have claimed him.”

“ The enemies of religion claim Washington ! There was no such thing a-going in

my day. That all came from Jefferson. He had sense enough to leave it in writing, to be read after his death ; he never dared to say so while he was alive. He knew that there were thousands who would tell him that he had said what he knew to be false.

“ Washington not a Christian ! Why not ? Why, he never talked about his experience. He did justice, loved mercy, and walked humbly with his God, but was not a Christian !

“ He never talked of himself at all, or of his own feelings on any subject. When he was President of the United States, you might pass an evening with him, and never hear him say a word that would indicate that he was conscious of having done anything to distinguish himself. His silence in regard to his religious experience was only a part of his system of silence in regard to himself in all things.

“ Why, Arnold might claim him for a traitor with just as much reason as Jefferson claimed him for an infidel. He never talked about his patriotism—his love of country.

He never spoke of what he was doing for his country, therefore he was a traitor! That is just as good reasoning as to say, he never talked about his love to the Saviour—his religious feelings—therefore, he was an infidel!

“He served his country faithfully, and that is the proof that he was a patriot. He served his God faithfully, and that is the proof that he was a Christian.

“I have been astonished sometimes to hear good men wonder whether Washington was a Christian or not. Didn’t he possess the deepest veneration for the Bible? Didn’t he cause the gospel to be preached to his soldiers? Didn’t he always attend church on the Sabbath? Didn’t he always ask a blessing at the table, if a minister was not present? Didn’t he practice secret prayer? Was not every act of his life in accordance with the gospel rule? Why wasn’t he a Christian? Oh! he was a vile hypocrite in all this! A man that can believe that, will believe that Paul was a hypocrite, and that the Lord Jesus Christ was an impostor.”

The old man was exhausted by the effort

of speaking so long, and the excitement which the subject awakened, and was obliged to retire.

"I never heard," said George, "that anybody ever doubted that Washington was a Christian before."

"I suppose," said Mr. Grayson, "nobody who knew him ever had any doubts on the subject. The infidel would be glad to have the authority of his name; but in vain. The proof is so abundant, that you must, as grandfather said, believe that he was a vile hypocrite, if he was not a Christian. There are several persons, of the best character, who many times surprised him, or overheard his private devotions; and on one occasion, when a member of his family died very suddenly, he, not knowing that her spirit had departed, kneeled down in the presence of his family and those present, and offered a fervent and affecting prayer for her recovery."

"Did grandpa mean to say that every action of his life was according to the gospel rule?" said John. "Does he think he was perfect?"

"No ; he meant to say that Washington had reference to God's law in every action of his life. He did not mean to say that every act was in perfect obedience to that law. Washington was not perfect, and he would have been one of the last men to claim perfection.

"It is certainly to be desired that Washington had been more full and explicit in his professions of religion. There can be no doubt but that he was a devout believer in Christ. Still, he did not maintain family worship, and he did not habitually partake of the Lord's Supper. I have very little, I may say I have no doubt, but that he acted conscientiously in regard to these matters ; but I think he was mistaken. It would have been better for the cause of Christ, and of freedom, if he had been as open in his profession of religion as was his most intimate and trusted friend, John Jay."

John looked pleased that his namesake should, in one particular, be preferred to Washington.

"From what has been said this evening," said Mr. Grayson, "You can draw two rules

for the regulation of your conduct, in imitation of Washington. First, never speak of yourself. Boys love to talk about themselves, and tell all their plans. They think that what is interesting to themselves must be interesting to others. Washington never talked about himself. Remember this, and conduct yourself accordingly.

“Be grave and thoughtful. Think a great deal, and say but little. You will avoid saying foolish things. Not that you are not to be cheerful, and even sportive, when it is proper. But never be boisterous and rough in your joy. Remember that Washington never laughed aloud.”

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## CHAPTER XI.



 APA, Washington never was at college, was he?"

"No, my son."

"If Washington could be so great a man and not go to college, I don't think it is very necessary for one to go to college."

It was Mr. Grayson's design to educate his children, and then let them choose their employment for life. He desired that one, if not both his sons, should choose agricultural life. He was not one of those unwise parents who would push their sons forward into one of the learned professions, whether adapted to their capacities and tastes or not. He wished to have them fill just such places as would conduce to the interests of God's cause. He determined to give them the ad-

vantages of a public education, that they might be able to choose wisely.

John found the Latin grammar not quite so easy as fishing, or even the lighter kinds of labor in which he was sometimes called to engage on the farm. He sometimes looked with a little dread along the road he was to travel before he could enter college, and the long way through it; and hence, the fact that Washington had never been to college, was to him, at such times, an interesting fact.

"It is true, my son, that Washington never went to college; and if persons would be as diligent in the use of the means of improvement put in their power as he was, it would not be of much consequence whether they went to college or not. Washington, by his industry, with inferior advantages, made attainments which few make with the best advantages. The object of education is not merely to obtain a certain amount of languages, and mathematics, and natural philosophy, &c.; it is to form a strong and healthy mind—a complete soul. To this Washington early devoted himself, and with

such diligence and success, that he excelled, not only all his countrymen, but all mankind. He was the best educated man of the time.”

“ Does papa mean to say he was the best scholar of his time ?”

“ No ; there were many better scholars than Washington, but he was the best educated man, in the highest and truest sense of the term. He had the best formed mind, or soul. He was best fitted for the discharge of the duties he was called to perform.

“ If you will form your mind—your habits of thought, and feeling, and action—on as perfect a model as Washington did, without going to college, I shall be content. I wish you to go to college only because I think that you will have better advantages for accomplishing the work before you. If you are ever educated, you must educate yourself.”

“ I never can do that. I haven’t any money, and couldn’t earn enough to support me at college in a dozen years.”

“ I see that you hold on to the common error, that going to college and getting an

education is the same thing. If you consider what I have said, you will see your error. When I said you must educate yourself, I meant that the work of forming right habits of thought, and feeling, and action, in which education consists, must be mainly your own work. Nobody can do it for you. Your teachers can point out the way in which you are to do it; they can present motives to stimulate you; but they cannot do the work for you.

“I wish to hold up before you the example of Washington in his efforts to acquire knowledge. He was one of the most diligent students, when called to study, that ever lived. When he was chosen President, he requested of each of the Secretaries of State, and War, and of the Treasury Board, an elaborate report, that he might become acquainted with the actual state of the government in all its domestic and foreign relations. These reports he read, and condensed with his own hand—particularly that from the Treasury Board—till he made himself master of the contents. In regard to foreign affairs he pursued a still more laborious pro-

cess. With pen in hand, he perused, from beginning to end, the official correspondence deposited in the public archives, from the date of the treaty of peace at the termination of the war till the time he entered on the Presidency. These voluminous papers he abridged, and studied, according to his usual practice, with the view of fixing in his mind every important point that had been discussed, as well as the history of what had been done.\*

“ This is only one of the many examples which might be given of Washington’s industry. When there is any department of knowledge to be mastered, instead of sighing over it, and thinking how difficult it is, remember the example of Washington, and go to work.

“ I have thus, my dear boys, led you to consider a few things in the history and character of Washington, by the imitation of which you may be aided in the formation of a noble character. I might say many more

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\* Sparks’ Life of Washington.

things about him, but you must study his life, and gather lessons from it yourself. If you put in practice what you have heard, you will be greatly benefited.

"After all, you must remember that the only perfect example is that of the Lord Jesus Christ. Others are to be imitated only in so far as they imitate Him. Let Him be your great exemplar."



## COURAGE AND COWARDICE.



## COURAGE AND COWARDICE.

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**A**RCHIE SANDFORD had permission to spend the afternoon with some boys who lived in another part of the village. He was told to come home at five o'clock : about four o'clock his mother saw him coming. She knew that something must have happened, or he would not have come before five. He was never known to stay longer than he had permission to ; yet, as he was very fond of society, he usually stayed out his time. But now he came nearly an hour before the appointed time.

His countenance was sad, and his step was not as bounding as that with which he commonly returned to his mother's arms.

“ What has happened ? ” said his mother,

as soon as he came within hearing. Contrary to his usual practice he returned no answer to her question.

"Have you been hurt?" said his mother anxiously.

He shook his head.

"Why have you come before the time?"

He stood still, and looked on the floor for a few seconds, and then looked in his mother's face, and said, as he burst into tears, "Because I have been fighting."

"Been fighting! my boy been fighting?"

"Yes, ma'am :" and he laid his face in her lap, and sobbed bitterly.

"You told me you were not hurt," said his mother, after a moment's silence.

"Yes, ma'am, I was not hurt. I am not crying because I was hurt, but because I have been fighting."

"Are you sorry for it?"

"Yes, ma'am, very sorry."

Does any one say,—I wouldn't cry if I was not hurt. I think Archie had good cause for crying. It was enough to make a sensible and kind-hearted boy cry, to think

that he had offended God, and demeaned himself by fighting with a fellow being.

“ My son, I am very sorry to hear that you have been fighting; but I had rather hear it from you than any one else. Now tell me all about it.”

Archie having kissed his mother by way of exordium, gave a very faithful account of the whole matter, without excusing his fault in the least. I shall do the same thing for my readers.

When Archie went to see the boys they were glad to see him, and they all enjoyed an hour’s play on the hay-mow very much. They hid from one another, and buried one another in the hay, and jumped over one another till they were tired. The owner of the hay-mow told them he wished to have the hay trodden down ; so that they did not do any harm.

They next went into the orchard, and climbed up into the wide-spreading apple trees. Each one chose a tree which he called his house. As people do not wear their hats in the house, they left theirs on the ground under the trees. The thick

leaves kept the sun from their faces almost as well as the roof of a house.

By and by a rude boy about as old as Archie came along and took up his hat, and was carrying it off. "Please put down my hat," said Archie, in a mild tone.

The boy thought he spoke in that mild way because he did not dare to threaten him, so he took greater liberties with the hat, tossing it up and down like a ball.

"You had better put that hat down," said one of the other boys, "he will be after you if you don't."

"No he won't," said the rude boy, "he don't dare to. He is a coward: see here what I dare do"—and he began kicking the hat as though it were a foot-ball. It was a new hat, and his mother had told Archie that he must keep it nice. He had no idea of seeing it abused in that way: so he spoke to the boy again, and begged him to let it alone, and as he paid no regard to the request, Archie began to descend the tree rapidly. Just as he reached the ground the boy threw the hat into the top of the tree, where it lodged.

"You ought to get it for me."

"I won't, and you shan't," was the reply. Archie thought he would have nothing to say to such a boy, but began to climb the tree. When he had ascended a little way, the boy took hold of his heels and pulled him down.

"You had better let me alone," said Archie, struggling with his temper to keep it down.

"No, I hadn't," said he, and he pulled him down again.

"If I was Archie I would whip you," said one of the boys in a tree.

"He would try to if he wasn't a coward."

"Don't bear that," said the former-speaker to Archie ; "don't be called a coward."

Archie turned upon the rude boy, and struck him so fast and so hard that he soon took to his heels.

"Oh, you coward, you!" said both the boys in the trees ; "you are the coward."

But Archie said nothing. He climbed up and got his hat, and his cheek began to burn with another feeling than that of anger.

"Boys," said he, "I'm going home."

"What for?"

"I must go."

"You are not hurt?"

"No."

"You are not angry with us?"

"Oh no, but I must go," and he set off walking very fast.

What happened after he got home the reader has already learned in part. He felt sorry and ashamed that he could be provoked to strike another boy—that he could be led to fight to show that he was not a coward. He saw that it would be foolish to swear or to steal, in order to prove that he was not a coward: he saw it was equally foolish to break any other of God's commands for the same purpose.

His mother told him that while she was sorry he had acted as he had, yet she was glad that he was penitent. She assured him of her forgiveness, and told him to ask forgiveness of God, and strength to resist temptation in future.

The news of Archie's battle went rapidly through the village. Most persons were surprised that so manly a boy should fall into such misconduct.

Mr. Howell was sitting in his porch that

evening with his hired man, who had been an old soldier in the wars. Mr. Howell's boy came home and told the story of Archie's *fight*, as he called it.

"Archie has some courage after all," said the old soldier, straightening himself up and shifting his pipe from one side of his mouth to the other, and looking as though the subject was one in regard to which he had a right to give an opinion.

"I always knew he had," said Mr. Howell, "but I thought he had too much good sense and feeling to fight."

"What did you ever see in him which made you think he had courage?"

"Well, in the first place, he is always afraid of doing wrong, and that is a pretty good sign that he is not afraid of anything else; and not long ago, on a very dark night, as he was going by the burying-ground he heard a noise there, and stopped to listen, and went in to see what it was, and found widow Mason's cow there that had been lost for some days; so he drove her out and drove her home."

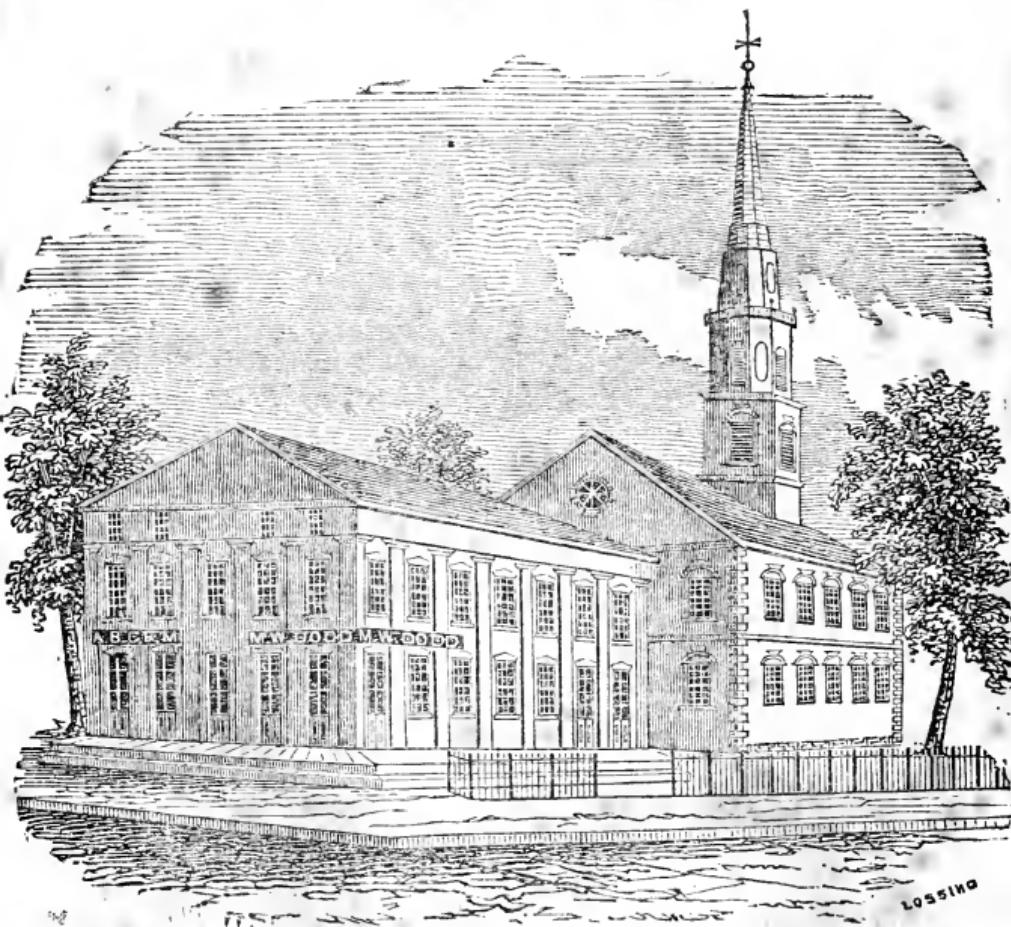
"Speaking of the burying-ground," said the old soldier, "reminds me of a fright I

gave the fellow that Archie ought to have flogged. One night—it wasn't a very dark one—I was at the store, and I noticed the boy kept eyeing me, and finally asked me if I was going home that night—my way, you know, leads by the burying-place. I asked him if he was afraid to go home alone—he said no. I knew the dog lied ; if he hadn't lied, I wouldn't have blamed him—sometimes I don't like right well to go by there myself. Well, as I said, I knew he lied, and I thought I would pay him for it ; so I watched my time and slipped out when he didn't see me. Pretty soon I heard him coming, so I pulled foot till I got against the burying-place, and hid behind a bush. Pretty soon he came along on tip-toe, holding his breath. I made a noise like a calf, and if he didn't yell, and make the stones fly with his bare feet, then I don't know. I believe he skinned every toe he had."

"That," said Mr. Howell, "is what I call cowardice."

Archie grew up to be just such a coward as George Washington was—he was always afraid to do wrong, and would never revenge a personal insult or injury.

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